CHAPTER IV.

PRACTICAL IMPLICATIONS OF WORSHIP

The objects of worship are many and various in character. From ancient times people struggled hard to appease the various objects of worship and people adopted various means in order to come in contact with supernatural agents or to have a communion with the Divine. The term "worship" conveys a relation between the subject (worshipper) and the object of worship. So long as there is worship, there is a gap, there remains a distinction between the subject and the object of worship. In worship, the subject endeavours to realize something which the subject is not, or not in possession of something which is to be possessed by the worshipper. The object is the ideal which the subject is endeavouring to realize. In order to attain the ideal or the object, the subject takes up certain ways or means. These ways or means may be called as the modes of worship. Worship manifests itself materially through these modes of worship. The ideal of the worshipper is actualized or materialized through the modes of worship. Thus the modes are the different means to realize the ideal or the object of worship. In other words, worship has certain practical aspects or modes of worship which are adopted by the cult and the individual worshipper in order to preserve its own existence and realization. Through practice, worship becomes a matter of realization. The modes are innumerable, but we can group them under three main classes namely, (a) worship through bodily activities (b) worship through words, speech, incantations (c) and thirdly, worship through mental activities. The above three classes of worship sometimes go together and in some modes of worship, certain characteristics of the one class remain prominent but other features of other classes are also present.
Therefore the distinction drawn between the three classes of worship is due to their prominent qualities or essential attributes, but not due to their quality or number. In the Gita Lord Sri Krishna says to Arjuna (Śloka-17-14, 16,16th Ślokas) that tapasyā is of three kinds, kāyika (bodily activities), vācika (speech) and mānasika (mental). Lord Sri Krishna says, "Worship through bodily activities includes worship of devata, brahma,guru and jñāni and also the attainment of cleanliness, simplicity, brahmacharyya and harmlessness (14th Śloka)." "Vācika tapasyā or control of speech includes speech which does not cause anxiety to others, speaking the truth, amiable and friendly words and study of the Vedas (Ch-17 - 15th Śloka)." "Mānasika tapasyā or worship through mental activities and culture includes the attainment of cheerfulness, calmness, control of desires and passions, and the worshipper should be one in word and deed (Ch. 17-16th Śloka). The above three classes of worship as depicted by Lord Krishna are the main types of worship. Generally individuals take up certain modes for the attainment of their ideal according to their taste and temperament. (1) In the different religions of the world these three forms of activities are present.

Sacrifice as a mode of worship: In the category of worship through bodily activities we can include sacrifice. Sacrifice, as a mode of worship, is prevalent in various countries from ancient times. It is a gift offered to supernatural beings in order to secure their favour. Offerings of food to the trees are

(1) Ref : Jñāni Guru - by Sri Vyāk Svāmī Nigamananda Sarasvatī.
prevalent in Africa. E. Westermarck said in this connection - "In early religion the most common motive is undoubtedly a desire to avert evils. The practice of human sacrifice is based on the idea of the substitution of the victim for other individuals whose lives are in danger which, in course of time, led to the offerings of animals instead of men." Thus we see that peculiar or propitiatory offerings were present in primitive time to avert the wrath of the supernatural beings. Primitive people, out of fear, would make sacrifices even in front of stones, trees, during calamities, earthquakes, etc., and worshipped things which they considered to be dangerous.

Muhammadans consider the shedding of blood as sacred, and slaughter is done by them in the name of God. It is their belief that man can get something by surrendering something which he possesses. Semitic people would offer various things like oil, incense, wine, etc., to the deity. According to biological-social law an individual is considered as inferior to the society. Primitive people would slay an individual for the sake of the community. In Sandwich islands, culprits were sacrificed to the gods just as in Europe and various countries human beings were slain for justice. In Rome for the sake of society corn thieves were put to death. It was considered a religious act. Human sacrifices were performed in front of the deity because the deity is the personification of the moral feelings of the community. Ancient Greeks, Hindus, Semites, Gauls sacrificed human beings in times of war, to propitiate deities and also in times of ill success. Purushamedha Yajña was prevalent in India. It was performed especially by the kings to have supremacy over all created beings. Eleven human beings and eleven barren cows were necessary in that sacrifice. In Purāṇas and Tantras we find innumerable illustrations of Marabali or human sacrifice to the
goodness Kāli. With the progress of civilization substitution has taken place and Harball is now replaced by sacrifice of buffaloes and goats. How this substitution has come into existence is expressed through a story in Aiterns Brāhmaṇa. The gods killed a man for sacrifice. But the medha, or the part necessary for offering passed into a horse. The horse then became the victim of sacrifice and gods killed the horse. But the medha passed into a cow. The cow was killed but the medha passed into a sheep, a goat and the earth eventually. Thus all the animals from which medha passed are unfit for sacrifice. For this reason flesh is not eaten. Gods then surrounded the earth and medha now came out of the earth in the form of rice or converted into rice. How rice is sacrificed or is not the sacrifice of the victim or animals but the sacrifice of the eaten. The moral of this story is that real sacrifice of one's lower self, which is the animal to be slain, for the sake of humanity and self-realization.

The idea underlying sacrifice is communion with God. This is possible only when one's own self is sacrificed to God. Honorific offerings is that when free will is offered in grateful recognition of the goodness and beneficience of the deity. In advanced religions we find the allusions of self-sacrifice and the union with God by prayer, penance and abstinence. In primitive cult, honorific offerings are absent, and offerings present in that culture is like a bargain. One thing is offered to supernatural agent for favour of getting something. In higher religions the concept of life-giving has totally changed in self-giving. In this sense self-realization of higher religions is a total self-sacrifice.
In primitive religions sacrifice was bodily activity for the attainment of physical pleasure and ends. Whereas in higher religions sacrifice is a mental factor and it is done for moral gains. The great sacrifice of Jesus Christ at the Cross is a symbol of sin offering of humanity by the self-offering of the high priest of the human race.

**Physical means adopted for worship:** The use of drugs as a physical means of inducing divine consciousness has been adopted by various uncivilized and half-civilized tribes of the world. In many parts of the United States people would smoke stramonium. The Californians and the Samoyeds of Siberia used poisonous toad-stool; the Mexican tribes would eat peyott and the snake plant. In India the worshippers of Śiva smoke gānjā (hemp-plant) and offer chillum (pipe of gānjā) to Śiva. Indian people would drink soma during the Rig-Vedic times. Wine was used in the worship of Dionysus (Greek god). Music was also associated in order to bring up ecstatic conditions. The superiority of drug consciousness and the use of alcohol are maintained on the ground that such a consciousness lifts a man from the bondage of painful moral efforts imposed by the society. In such a state man becomes free, self-confident, optimistic and courageous. For this reason a class of people considered the use of drugs as religious. But then they are examined critically, we find that they are immoral and the after-effects of drug consciousness and alcohol are serious and dangerous. They may bring conditions similar to ecstatic conditions but these are not real. Besides drug and alcohol, various physical means have been adopted by various tribes in order to bring ecstatic conditions. The semi-civilised Indians of the United States adopt a ghost-dance. This ghost-dance is also associated with auto-suggestions. They are performed in order to transcend the limitations of ordinary life. The Dervish-dance founded by Ahmad is a dance with red-hot iron. In such a
dance, the Muhammadans abandon their own self and seize the red-hot iron and gloat them. They lick the iron and hold them in their mouths. In India there is a ceremony or festival known as chorak-puja (hook-swinging). A man is suspended by hooks which is passed through the muscles of the back and the man is swung at the end of a long pole 30 ft high. At Palini in India certain exhibitions of self-mortification may be seen. Many devotees remain gagged for a short period of time or a small skimmer is driven through the middle line of the tongue. There are innumerable ‘mumoca’ (one who does not speak), and ‘śūrabahūs’ (one who keeps his hand raised) in India. There are sadhus who remain sitting on thorns. Thus various physical means are adopted for self-abnegation, and in order to produce ecstatic conditions. Deprivations of food and sleep, continuous bodily movements, shouting, singing also bring similar results like alcohol and drugs.

Pilgrimage as a practical implication of worship: Pilgrimage as a mode of worship is present among all the higher religions of the world. Pilgrimage is attained by bodily movements and is backed by a few psychical ideas. The pilgrimage to Mecca is noted in Muslim Law books as one of the five pillars of Islam. The great Hajj celebrated in the holy mountains of Arafah and at adjacent places in the sacred month of Dhul-Hijjah has come down to this day from ancient paganism. In early Arabia pilgrimage was made to Kaaba. It was made especially to the black stone at Kaaba. The holy water of

Ref: (1) Psychology of Religious Mysticism-P13 by Leuba.
Ref: (2) Popular Hinduism- P102 by O'Malley.
the Zemzm wall near by that stone is always considered as sacred by the Muslims.

Among the Christians, pilgrimages are made to those places where Jesus Christ in earthly life lived and played His part as incarnation. The sacred places are mainly in Palestine, the threshold of the "Apostles" at Rome, or the shrines of saints and martyrs. Rome stood next to Jerusalem and drew largest number of Christian pilgrimages. In Germany the holy is Aachen (Aix-la-Chapelle) and possesses many ancient relics, such as the white robe in which the Virgin was clothed in the stable and Bethlehem, the swaddling clothes of the infant Christ, etc.

In India water of various places are considered as holy. There are some pools considered as sacred not because of the place itself but because of the fact that once some sages bathed there. Many shrines on the bank of the great rivers like Ganges, Jamuna, Narmada or Godavari are places of pilgrimages. The Hindus believe that bathing in holy pools and rivers like Gangotri, Jamnotri, Amarkantak and on their upper course like Hardwar and Haridwar are sacred. Muhammadans make pilgrimages to various shrines, as they think that holiness attaches to shrines of Fakirs and pious men. The main idea underlying pilgrimage is this that definite holiness and sanctity is attached to holy places, and the magnetism of the person who lived there is attached to the place, although the saint is dead. Such sanctity survives still to-day and it is communicated to the persons who go there. We go to Christian holy places in order to unite with Christ. Buddhists go to Buddha-Gaya in order to have communion with Lord Buddha and in order to come in touch with the magnetism of Lord Buddha. It is a fact that Swami Vivekananda once went to Buddha-Gaya and under the Bodhitree he meditated for a long time, suddenly,
he cried aloud coming in contact with the magnetism and the holy spirit of Lord Buddha.

Pu\j\a with materials and without materials: Kayika puja also includes the worship by the Indian Vaishnavas with materials and without materials. R\u0140pa Gosvamin in his two books, "Bhakti-R\u0140s\u0101m\u0131ta-Bindhu and Ujjala-Hilm\u0131n", gives us vividly the ways and means of attaining Bhakti Rasa. Bhakti is conceived as Rasa, a subjective emotion. Bhakti or devotion according to the Vaishnavas is of two kinds - Vaidhi and R\u0131g\u0131n\u011fu. Means of Vaidhi Bhakti are 64 in number. R\u0140pa Gosvami depicts this means in detail in his book, "Hari-bhakti-vil\u0131sa". The book contains means of Vaidhi Bhakti which are performed by bodily activities and with materials. The means are the modes of life, according to sastric rules. The chapters contain perceptior, discipline, mantra for japa, the daily devotional acts, offerings of incense, ringing of bells during puja, midday rites and duties, partaking of food dedicated to the deity, the characteristics of Vaishava devotee and Vaish\u0101va religious practices, evening service, fort-nightly fasts, monthly observances, duties during festivals, Pur\u0140\u0101\u0131ra and its initiation, construction of temples and lastly construction of images. Vaidhi Bhakti is a life according to S\u0140stra, but passionate souls pass beyond such sastric rules and regulations and attain "bh\u0161\u0101va" by inward feelings of the mind alone. This type of bhakti has been called R\u0131g\u0131n\u011fu. Emotion is prominent in R\u0131g\u0131n\u011fu bhakti rather than worship with materials. It requires bodily activities but does not require physical objects or up\u0131ch\u0131ras. In order to attain R\u0131g\u0131n\u011fu bhakti one should adopt certain bhavas such as R\u0161\u0101ha Bh\u017b\u0131va, Sa\u1e6ch\u0131 bh\u017b\u0131va, etc. It does not follow sastric rules and depends.

Ref:- (1) Sree Ramkrishna Bhakta-Malika by Swami Gembhir\u0131n\u017eanda (Vol-1 page-260).
entirely upon one's own emotional capacity of devotion. It is an emotional sublimation of intimate human sentiments towards Lord Krishna displayed in different personal relationships (as that of a son, relation, lover, friend, servant). Such Rasa or sentiments have been classified into five broad categories namely Sānta, Dāsya, Sākhya, Vētsaliya and Madhuryya. In such states, emotion and bodily activities are more prominent than the use of materials like Vaidhi bhakti. The elements of Vaidhi bhakti are eleven in number, they require both materials and certain attitudes of the mind, they are:

1) Saranāpatti 6) Padāsēvā
2) Guru-sevā 7) Arcanā
3) Śravana 8) Vandana
4) Kirtana 9) Dīśra
5) Sārmāṇa 10) Sākhya
11) Ātma-nivōdana.

Besides Rāgānuga and Vaidhi bhakti there is another kind of bhakti called Bhāva bhakti. It is based on inward emotion. In this connection we should also note that Sānta bhakti becomes equal to Brahma realization or self-realization of the Advaitavādin. Such a devotional sentiment is a mental culture and transcendental in nature, and can be reduced to self-worship. Such a bhakti becomes Jñāna-Māyā bhakti and falls into the third class of bhaktis. The Vaiṣṇavas consider such bhakti as inferior to other bhaktis or emotional sentiments. Vaidhi bhakti can be compared with the rites performed by the Roman Catholic church. In the church we find images, candles, bells, the incense, the muttered words, the communal meals, the twisted fingers, etc., and the above religious activities are also done according to certain rules and regulations. Again, in a Christian during the time of prayer we find reverence, the comfort and the inner happiness of the mind similar to the bhaktīrasa of the Vaiṣṇavas. There are other religious acts of the Vaiṣṇavas such as circumambulation...
of a sacred object such as image, temple, tree, tulsi plant, etc. People go round the object according to their respective vows such as 100,000 times or 108 times for a specified number of days. Hari sābhas are the general meeting places of the Vaiṣṇavas. Here sacred books are read by a pandit and the sābha is accompanied by sacred songs known as Samkirtana.

The summit bonus of bhakti is Madhuryya or pure erotic love. Such a bhakti gives a self-surrendering charm which gives/plesant communion between the deity and the worshipper. We should also take into consideration that the Vaiṣṇavas maintain the bliss of worship (Bhajanānanda) greater than the merging of the finite self in the Divine self (Brahmaṇanda).

The Vaiṣṇavas desire only to taste the Madhuryya rasa which emerged from Bhagavat and not His supreme nature, i.e. Brahmaṇa. The distinction between Brahmaṇa/Bhagavat is due to deity's inherent power of visēṣa or differentiation. A consciousness of difference makes this difference; it is difference in non-difference. The difference arises from the subjective side and the modes of worship done by worshipper.

Madhuryya Rasa was newly interpreted in Bengal by Rādhā Vallabha Bāṣa known as Sahaj Tattva. It is sahaj or easy because the ideal is reached by the passions and not by the destruction of the passions. It is attained by senses meant for the noble purposes. For example -

"Atmendriya priti icchā tara hali kāma, _ Kṛṣṇendriya priti icchā Share prama nama"

Trī- "The selfish desire, or the desires for the gratification of the senses leads to Kāma or self-gratification, whereas faith, and devotion to the Lord Krishna lead to Prema or Love." Sahajiyās do not forsake woman in their culture, rather they observe certain mystic practices with them for the training of the passions and desires. They maintain that the Madhuryya Rasa is the best of all the rasas. Madhuryya Rasa is the erotic love played between husband and wife.

(1) P.T.O. for Reference
between lovers only. *Madhuryya Rasa* obtained by the *parakivay prema* is far better than *sãvakya prema*. Love between husband and wife is love environed by rules and regulations. Love with woman other than wife is the real love and in such a love - sentiment, love can find its total blossoming. Sahajiyãs take woman of flesh and blood in their self-culture on the ground that if a man wants to experience *Madhuryya Rasa*, he will have to act with Sri Krishna, just like a woman who loves her husband. This is not possible and successful unless the total feelings of a woman for a lover are totally transformed into a worshipper. Here is sahaja pantha or easy way the man should play men's part and the woman should play woman's part for attaining *Madhuryya Rasa*. In company of woman the feelings are easily transformed for self-culture. A vivid description with originality of *Mayika Sãdhana* has been preserved by Calcutta University manuscript No: 3906. In it we find different mantras of *Mayika Sãdhana*. The ceremony contains eight parts (1) Smaranã (2) Sãdhana (3) Arapana (4) Manaãa (5) Dhyãna (6) Pôjã (7) Japa (8) Arãdhana. In such a ceremony there is prevalence of *puja* with *upachãras* and lastly, it includes sexual connection.

(1) Sri Sri *Calcuttanararitamrita, Aditilã, Chapter IV*

Page 32 - Tarachand Das & Sons, Calcutta.

(Reference of page 36)
and sleep with woman. But the most important thing to be noted in this connection is this that in such a sexual commerce there should not be any discharge of semen and woman should not have any issue. A true sahajiyā can never have any offspring. If there is an issue then that particular sahakha becomes an outcaste in the sahajiyā sampradāya or class. For the controlling of semen various processes have been advanced by the sahajiyās.

It should also be considered that women are means to such sadhanā but not ends, the end is the control of passions and the attainment of divinity. There is also sahāna parādkīyā culture among the sahajiyās where the yearning for God is like the yearning of the lady for a lover. This is a play of emotion and self-culture without the company of opposite sex. The above processes of secret sadhanās of the Vaishnavas are known as "Sringār sadhanā".

Among the Tantrik sadhakas there is a class of sadhakas known as Vāmāchārī. They worship in company of wine, woman, fish, meat and sexual commerce. Their sadhānā is called "pañcā makārāsadhanā". Their argument is this, that when a man falls to the ground, it is with the same ground that raises himself. Therefore the things which rouse our passions—such as sexual commerce, wine, meat and fish can lead towards moksha if directed towards noble purposes. In Kulārṇava Tantra it is written—"The great Bhairava has ordained in the Kaula doctrine that sadhānā (spiritual advancement) must be achieved by means of those very ways which are the causes of man's downfall." Indulgence of passions is allowed in Tantrik sadhānā but must always be directed for noble purposes. Sexual union is allowed like the

Ref: (1) Premik Guru - Sringar sadhan - P125-36 by Nigamananda Paramhansa.

(2) Tantrik Guru - Ma-kara-Tattva - P-17-36
by Nigamananda Paramhansa,
sahajiyas without the waste of energy. These secret yoga sadhanas are also found in Siva-samhita in form of "Bajrauli", "Amaruli," "Sahajouli" mudras. These mudras are performed in company of woman. (1)

The use of yantras: The sadhana of the Vamscharihais not followed by all the Tantriks. Among the Tantriks there is a class known as Dakshinacharis who perform worship with yantras, yantras, and certain upacharas (materials). Tantra is as old as the Vedas. General Tantrik sadhana can be classed under four heads (1) daily service (2) Upasana (3) Shatchakrabheda (4) Mudra. In Tantra there is allusion to each of the sadhanas. There are seven acharas or stages in Tantra sadhana. They are (1) Vedachara (2) Vaisnavachara (3) Saivaachara (4) Dakshinachara (5) Vamsachara (6) Suddhantachara (7) Kaulachara. The worshipper should go through these seven stages of sadhanas unless he reaches Kaulachara. Kaulachara is the last stage of Tantra sadhana. For tantra sadhana we can consult Tantrik Guru of Nigamananda Paramhansa and "Serpent Power" of Sir John Woodroffe. A tantrik sadhaka worships formless mother by means of yantras or images of respective Mothers in different aspects. Here we draw different yantras of different Matris in different aspects, such as Samadhana Kali, Guhya (कूड़ा) Kali, Mahâ-Kali, Bhuvaneshvari, Bagalâ Mûdhî, Svarâ. Tantric worship is also performed on Sri Krishna and Ganesha by yantras. We draw the diagram of Sri Krishna and Ganesha yantras. In this yantras or diagrams Devis or Devatas are invoked. Then yantras are used images are unnecessary. Yantras are given on pages 78 A 4.78 B.

Ref: (1) Śiva Samhita pages 95-105 (8th - ed Basumati Sahitya Mandir. Tr Upendra Nath Mukerji) Also Jhâni Guru - Nâda Bindu Yoga - P 335-51 by Nigamananda Paramhansa.
YANTRAS OF DEVATAS.

1. Śmasāna Kālī, Bhadra Kālī
   Guhya Kālī, Maha Kālī.
2. Bhuvanesvarā.

1. Ucchista Ganesā.
2. Sree Krisna yantram.
4. Śyama yantram.
Psychic Centres of Tantra and Yoga Śāstra:

Ājña Cakra. (1)

Visuddha Cakra. (2)

Anāhata Cakra. (3)

Maniśura Cakra. (4)

Svādhiṣṭhāna Cakra (5)

Mulādhāra Cakra. (6)
Nyāsa and its utility:— In worship, Nyāsa is necessary because Nyāsa makes the sadhaka full of the deity. Nyāsa means the placing of the fingers on various parts of the body accompanied by mantra (incantation by words), so as to infuse such parts with the life of the Devatā. Thus the sadhaka (worshipper) becomes Devatāmaya (full of the Deity).

In Tantra there are rules for the purification of the self by bathing, Nyāsa, prāṇyāma, bhutasuddhi, purification of the place of worship by dusting, washing, purification of mantra by japa, purification of the articles of worship by recital of mantras, purification of the Devatā by invoking the life of the Devatā or the image or Yantra by pranamantra.

Suitable places and seats necessary:— The various places suitable for worship are solitary gardens, holy forest, river-sides, caves, valleys of tulsi forests, pasture-lands, solitary place, temples, sumits of mountains, etc. The various āsanas necessary for worship are tiger-skin for wealth and liberation, black-deer skin for liberation (to be used only by sarvamahatmas), red woollen seat is meant for worship of Tripurā Sundari, black-woollen seat is meant for killing (māraṇa). A seat or āsana should not be more than two cubits in length and one and half cubits in breadth.

Upachāras or articles:— Upachāras or articles used in worship may be thirty-eight, five or three. Worship with five upachāras are—gandha, pushpa, dhūpa, āropa and naivedya. Worship with three upachāras are gandha, pushpa and naivedya.

The uses of rosary:— Rosary is one of the most important
The use of rosaries during prayer and worship is prevalent among the various sects and religions of the world. The counting of rosaries is a method of japa or prayer. An interesting thing to be noted here is that rosaries have always been selected by the votaries of different deities according to the nature of the deities. As Rudra Śiva is furious in nature, therefore his rosaries are rough i.e. rudrākṣa (Elocarpus Granitus). They should be 32 in number. Vishnu is a God meant for creation, therefore his beads are smooth and fine i.e. tulsi (Ocimum sanctum). The rosaries should be 108 in number.

In India various kinds of rosaries are used, such as emerald, pearl, silver, gold, red-coral, cornelian, cotton-thread, sandal wood etc. Indians utter Gayatri Mantra during the time of japa. This is a mantra and prayer from Rig-Veda.

It is a prayer to Brahman in order to enlighten our minds -

\[ \text{Tat Sāvitur vaṃsbād bhave devasya dhīmahi bhūyo yo nāh prochodayat}. \]

Coral rosaries are used for prayer to a goddess, pearls are used for prayer to Hirguna: : Brahman, and for the attainment of salvation, rosaries made of crystal are used.

In Tibet lamas use various kinds of rosaries for prayer to various deities. The rosaries are generally 108 in number. Here we give a table. This table contains the name of the deities, the prayer-spell and the kind of rosaries used by the Tibetan people. This information has been gathered by Mr. L.A. Waddell — (Encyclopaedia of Religion and Ethics ed - Hastings Vol-10 page 202.).

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(1) Pranjoschni Tantra - Writer - Rasatoshan Bhattacharyya Calcutta, Mukherjee & Co. Pages - 433-34.
<table>
<thead>
<tr>
<th>Deity</th>
<th>The Prayer-spell</th>
<th>Kind of rosary</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Cha-ra-si skr-Avalokita</td>
<td>Om muni padme hum</td>
<td>Conch or crystal.</td>
</tr>
<tr>
<td>(2) Darij-jik-je skr-Vajrapani</td>
<td>Om jaramokara hum phat</td>
<td>Human skull or stomach stone.</td>
</tr>
<tr>
<td>(3) Ghina Darij skr-Vajrapani</td>
<td>Om Vajrapani hum phat</td>
<td>Raksha-seed</td>
</tr>
<tr>
<td>(4) Dama (Green) skr-Tara.</td>
<td>Om Tare tut tare ture svaha</td>
<td>Bodhi tree wood or Turquoise</td>
</tr>
<tr>
<td>(5) Dakar (White) skr-Sita Tara</td>
<td>Om Tare tut tare maha aghor purna sayana pushjata kuru svaha</td>
<td>Bodhi tree woods.</td>
</tr>
<tr>
<td>(6) Padma - junga skr-Padamadhev</td>
<td>Om Vajra Guru padma Siddhi hum</td>
<td>Coral or bodhi tree.</td>
</tr>
<tr>
<td>(7) Demchog skr-Suwara</td>
<td>Om krih vi ha ha hum hum phat</td>
<td>Bodhi tree.</td>
</tr>
<tr>
<td>(8) Jom - yong skr-Manjushreeha</td>
<td>Om Arpana ha-dhi</td>
<td>Yellow.</td>
</tr>
</tbody>
</table>
From the above table it is clear that the prayer-spell is in Sanskrit and thus we notice that the Tibetapople got much help from the Buddhists and the Indian Tantriks in this line. Each rosary has its respective deity so also its respective-spell. (vide-Prantosini Tantra Sastra). The well-known formula "Om mani padme Hum" is mainly in use in Tibet. The other formulas are used in rare cases.

The followers of Islam use 99 beads because according to the Muhammadan religion the names of God are 99 in number. The pray-spell is "all Hamdu 11-llh", - God be praised". This is to be recited hundred times in the morning and hundred times in the evening. Like the Hindus, Muhammadans also use their fingers only for the recital of God's name. Such followers are Wahhabis. Muhammadans generally use rosaries made of wood and clay (clay from Karbala & Mecca).

The exponents of rosaries in Christian religion were St. Aidbert de Crespin, Peter the Hermit and St. Dominic. It is told that St. Dominic was inspired by blessed Virgin to preach the importance of rosary on earth. A Roman Catholic rosary consists of one hundred and fifty beads, and there are decades in the rosary marked by longer beads and pendant is attached to the rosary. The pendant is generally a cross.

Prayer Wheels and Flags :- Similar to rosaries the Tibetans also use certain materials like prayer-wheels in worship. The main religious formula of the Tibetans is "Om mani padme Hum", this is printed innumerable times in long paper and, after being coiled, they are put in mechanical cylinders so as to form hand prayer-wheels. The wheels are carried by lamas and they spin in the belief that each revolution of wheels produces the action of uttering the formula, - written innumerable times on the paper.
In Tibet and Japan there is also the use of hoisting prayer flags. These flags are printed with prayer formula and hoisted on high buildings, tall masts, in temples etc. We thus notice the use of physical objects and certain material objects in worship. Next we come to certain bodily activities done by the Hindus for the attainment of Divinity. Such a bodily activity is termed Hathayoga by the Hindus. Hathayoga is the science of life-principle. According to Hathayoga, life-principle is the prāna of the individual and for sadhana it is divided into various breaths. The finite prāna is a part of the universal prāna or the universal breath. In Hathayoga a harmony is established with the finite prāna and the Universal Prāna (energy), or collective breath or Brahmanda. In short, breath is the reality according to Hathayoga. The regulation of the breath by prānāyāma means the regulation of the prāna which automatically regulates the mind. Again prāna, mind and senses are connected with one another. If prāna is controlled the mind is controlled and automatically the sense-organs. Hathayoga is a bodily activity which teaches prānāyāma or the regulation of breath for the attainment of samādhi. Hathayoga consists of seven parts (1) cleansing (2) bodily postures (3) bodily positions (mudrā) (4) the restraint of the senses by pratyāhāra (5) Prānāyāma (6) Dhāraṇā (7) Mrīdūta bhava by samādhi. 

Asanas of Hathayoga and other postures: There are innumerable asanas ascribed by hathayoga. Among the asanas eighty-four are the chief. The Śiva-Samhitā considers four as chief. There are also certain asanas peculiar to Vīra Śadāhaka of Tantra such as śukhāsana, Mundāsana, Chitāsana, etc. In Chitāsana the sadhaka meditates on kāla where the dead body has been burnt, in Mundāsana the Vīra sadhaka meditates on skulls of men, cow, horse,
dog, etc. In a successful sābāsana the dead body talks with the sādhaka and gives the required gift. Sābāsana is the meditation done on a human dead body by vāntras and mantras. Here we enumerate certain bodily postures and gestures of the Muhammadans done during ṣalat or prayer. The Islamic mode of worship combines in it all the reverential postures in order to feel the Divine presence and ponder over the greatness of God. These postures are standing, sitting, bowing down and prostration.

Rūkū is one complete act of devotion which combines in it standing, bowing down, prostration and sitting. Each ruʿū consists of four parts. The first is ṣajdah or the standing position. Every Muslim worshipper turn towards Kaaba the central mosque of the world and utter the words, "Allaha Ṣamū (God is great)." This is done with the hands folded. After ṣajdah comes ruʿū which means bowing down. Here Divine glory is uttered. Rūkū is followed by sajda or prostration. Sajda means sitting. There is sajda in every two rakas and the prayer comes to an end by sajda. The prayer concludes with taslim i.e. the utterance of the words al salaam alai-kum wa rah matu-ḥish or "Peace be on you and the mercy of Allah." There are five obligatory prayers of the Muslims.

1) Fajr, or early prayer consists of two rakas
2) Zuhr, or early afternoon prayer consists 4 rakas
3) Aṣr or late afternoon prayer consists 4 rakas
4) Maghrib or sunset prayer consists 3 rakas
5) Isha, or night prayer consists 4 rakas

For external purification the Muslims wash their hands, neck, feet, etc., before prayer.

Thus we enumerate certain forms of worship done by bodily activities. Moreover, certain modes of worship require physical
objects in order to achieve the desired results. Bodily activities are necessary in all forms of worship because activity implies karma (work). Worship cannot be done without karma and man cannot live without karma. Even respiration is a kind of karma. This much we can say that there are some modes of worship in which the bodily activities are more prominent than other factors. In worship mental factors are also present. Bodily activities are performed in order to reach the ideal, which is already in the mind. Therefore, the belief or the mental activity goes side by side with bodily activities. The assumption of the supernatural or the intense desire to have communion with the deity is present even in worship where bodily activities are present.

Worship through speech: Besides kāyika puja (worship through bodily activities and with materials), there are certain modes of worship in which the use of language, magical words, incantations etc., are present. Previously we noticed that magic and religion went side by side and even in present advanced religions, we find religion interwoven with magic-spells. There are pujas (worship) in which speech plays a very prominent part. We class them under our second group known as Vacika tapasyā (worship through speech, incantations, words, formulae etc.).

The Hindus have a separate form of worship so far as worship through speech and magical formulae is accomplished. This part is known as mantrayoga. The physical world is the world of relations, nāma and rūpa. In mantrayoga supramental and communion are attained through this nāma-rūpa. The object of contemplation in mantrayoga is a particular form of nāma rūpa which by japa of mantras or recitation produces a pure Bhāva or ecstasy. This is Saguna Dhyāna of the Devatās. In Mantrayoga japa
of the Bija Mantra (seed mantra) "Om", is the primary thing. In mantrayoga meditation of the images, linga salagrama puja, mural markings, yantras, mudras and nyasa are included. The uttering of "Bija Mantras" is called Vācika tapasyā (worship through spiritual formulas). Bija Mantra is devatā himself. The śādhanā of letters leads to the vision of the suprema Devatā.

All the qualified forms of liberation such as sālokya, śārūnya, sarvāt, śāvayā or nirvāna are attainable by mantra śādhanā. The mantra power has two aspects, namely Vāchaka and Vāchaya śakti. The Vāchaka śakti of the mantra is the Reality or the actual Deity or Brahman which is to be realized only through Vāchaya śakti (formulas of words and incantations). The mantra by its innate power reveals the Vāchaka śakti to the human mind. The Bija mantras are symbols of Brahman, the uttering of which Brahman reveals Himself. As they are symbols, they have been called yantras. For example, the Hindus have expressed the Ultimate reality through a single syllable "Om". This "Om" is a bīja mantra and a symbol, and it conveys symbolically certain meanings. We have drawn certain yantras of some devatās and in these yantras the respective devatās are invoked by means of respective bija mantras. Thus bija mantras have corresponding connections with the yantras. The use of mantras in pujās is prevalent among all the Hindu modes of worship. The Hindus cannot worship without mantras. Mantras are interwoven with worship and the various rites of the Hindus. The influence of mantra on the pujās is due to Tantrik culture in India.

Worship through speech includes music and poetry: Moreover, speech through music stimulates religious emotions as to a great
extent. Respiration and a circulation of the blood are influenced by rhythm and music. Moreover they make all sorts of feelings stronger and deeper. As music intensifies the feelings, it has become significant and important in religion. The Vaishnavas consider Kirtana (music with khôl and kartâl) as one of the part of Vaidû bhakti. Vaishnavism is a religion of bhava or emotion, and kirtana plays a most important part in the emotional life of the Vaishnavas. Now-a-days musical instruments are played in all modern temples and churches. Not only songs, but poetry also contains the refining influence on the mind. Many religious books of the Hindus are written in poetry and in devotional hymns. The stotras are written in poetry. Poetry and music uplift the mind to a spiritual sphere. The recitation of the mantras or the recitation of the creed brings with it certain religious atmosphere. It is noticed that most of the Hindus do not understand or do not know the real meanings of the mantras, but when people utter mantras, they feel the religious mood and their minds become full of religious faith and love. The same thing happens during the public recitation of the creed in Roman Catholic religion. Most of the people do not understand Latin, but all the people feel the religious mood and the atmosphere during recital of the creed. The symbolic words used in mantras or speech used in recital of the creed influences the emotion of belief, rather than the cold intellect.

Under the category of vācika tapasyā (worship through speech) we can include prayer. Primitive people prayed to supernatural beings in order to influence them for some purposes. It was a kind of appeal. Moreover it was magical in nature. In such incantations there were supernatural devices employed by the
primitive people without the help of gods or spirits in order to gain their own ends. These were magical spells, out of which prayer developed in course of time with the "despair of magic". This is the opinion of R.R. Morett. There are also arguments to show that prayer progressed towards spells. For example the Rishis of India converted prayer into magical formulae in order to coerce the gods. Moreover in the history of religions, we find spell and prayer existing side by side. In higher religions prayer is a source of communion with the deity. In Islam munajat or confidential intercourse with the Lord is possible only by means of prayer. Prayer has been called kaffara, i.e., the means of suppressing the evils in man. In short, in Islam prayer is the means of realizing the Divine in man and it is the means of attaining to moral greatness. The Public prayer requires a leader, he is called Imām. Muslims have other forms of prayer, such as prayer for rain, prayer in order to stop drought and famine, etc.

In Buddhism there is room for prayer. But, when prayer is considered in the broadest sense of the term, we find prayer in the form of faith, solemn vows and self-perfection. Buddhism developed in the form of adoring Lord Buddha, as a perfect being, and embodiment of universal and as a dharmakāya. The attainment of Buddhahood was taught by Lord Buddha Himself during His lifetime in the form of Buddhist morality and solemn vows. Truly speaking these vows are prayers addressed to Lord Buddha as well as to the Universal truth. These vows or prayers are called prāṇidhāna in Sanskrit. In 822-82, a Buddhist prophet, Nichiren, who belonged to Mahāyāna Buddhism discovered a formula - "Namu Myo - Horeng Myo" (meaning adoration be to the Lotus of the perfect truth). This adoration may be

Ref: (1) Encyclopaedia of Religion and Ethics - Vol 10. P-169
ed. Hastings.
called as prayer, confession oath, etc. Vasubandhu opens his commentary on the Sthavara-yuga with a prayer. Vasubandhu prescribes five methods of worship in which prayer becomes the second method. In Old Testament prayer is clear and it teaches us that goodness brings a man nearer to God. In New Testament Christ Himself teaches us prayer. The main idea of Christ's prayer is that all private and personal ends should be subordinated to Divine Will. Prayer should not be performed for definite gifts. True prayer is always done for bringing a harmony between man and God.

Manasika tapasya or mental culture: Next we come to the third group of worship technically known as manasika tapasya (worship through mental activities or culture). Such a system of worship is the outcome of civilization culture and morality. In primitive religion worship was performed for attaining physical ends. Moral culture was totally absent in such a society Manasika tapasya is totally a process of mental culture. It purifies the mind and brings moral gains to human beings. Manasika puja is another name of self-realization. The self, being realized, it gets access to mukt or liberation. Both morality and liberation are attained by manasika tapasya. Manasika puja or worship by mental activities may be various but the end is the same in various self-cultures. The end is self-culture rather than the attainment of physical gains. The term "sattvika-puja," as instructed by Lord Krishna (17th Ch. 17th Sloka in the Gita) is applied here. It is sattvika in the sense that the worshipers do not look after the fruits in such a puja or worship. It is performed for the satisfaction of the deity and for the salvation of the humanity and not for the attainment of personal gains.

In the synoptic Gospels Jesus Christ has shown that the life of communion with God should be. Communion with God is a total mental culture, it is a life of love of humanity. He preached that outwardly the life should be a continuous obedience to God, and inwardly it should be a life of spiritual prayer and self-surrender. Moreover the life of Jesus Christ is a perfect picture of communion with God on earth.

**Mysticism as mental culture:** Mysticism is another form of mental activity and worship. It is the immersion of the finite self into fulness of life. In other words, it is a doctrine of the union with the Absolute. It is the direct experience of intercourse with God. It is an experience in which the subject-object relation completes itself. The subject and the object are fused into one whole. Such an experience is, "transcendental consciousness." It is the flight of a distinct entity to a different abstract entity. A mystic flight is the flight of the finite self above thoughts and emotions.

Christian mysticism bases itself upon Greek rationalistic metaphysics formulated by Socrates, Plato, Aristotle, and Plotinus. Greek philosophers considered God to be permanent, immutable and free. A mystic flight is to unite with that Permanent, Immutable, Endless, Blissful Absolute. In this sense all the great prophets of the world can be called 'mystics.' Jesus Christ, Muhammad, Buddha, Sankara, Ramakrishna Paramahansa, etc. were all mystics. A mystic's consciousness is above all finite things.

If we analyse the life of a great prophet we naturally find that throughout his life, he has directed to mystical experiences. Like a mystic Jesus Christ through his acts and words advises us to have a direct fellowship with God. Mystical
Theology is an experience which cannot be expressed in words. It is direct, secret and incommunicable knowledge of God. Such a knowledge is possible only by contemplation. Mystical theology is totally different from natural theology which is the knowledge of God received from revelation. When Jesus said - "Lo, I am with you always", "God is in you," the sayings are all saturated with mystical colourings. In New Testament the mystical experiences of Jesus Christ come to light through his visions, dreams, trances, revelations, extraordinary gifts of the Holy Ghost.

Clement of Alexandria is the first Christian writer (c. 215) on mystical theology. He establishes the mystical life as a life of self-conquest and the contemplation of God. Clement said about mystical life that it is to be sought. - "Moses sought Him and by faith and abstraction."

Origen (c. 251) says about mysticism - "If you close up the senses and look with the mind and if you turn from the flesh, and awaken the eyes of the soul, thus and thus only shall you see God." Origen said that by abstinence and discipline, communion with God is possible.

There is an interesting paradox advanced by pseudo-Dionysius, who calls mystical flight as the entry into the night which is brighter than light - "The super-hidden, the super-luminous and loftiest height, where the simple and absolute and unchangeable mysterious are cloaked in the super-lucent darkness of hidden mystic silence, which super-shines most super-brightly in the blackest-night, and, in the altogether intangible and unseen, super fills the eyeless understanding with super-beautiful brightness."
There had been Christian Protestant mystics like Jacob Boehme (1575) and George Fox (1624-91) who all gave certain mystical ideas. In one sense all the worshippers are mystics because directly or indirectly each and every worshipper is trying to shake off "I-ness", and merge in the Absolute.

Rajayoga as mental culture in Hinduism: In Hinduism there is an intellectual process of meditation known as rajayoga. In rajayoga importance has been given to mental culture rather than emotion. Eight various yogas are simultaneously necessary, they are yama, niyama, āsana, prāñyāma, pratyāhāra, dhyāna, dhārāna and samādhi. The first five are indirect means of release. Let us explain each of the processes.

(1) Yama - Yama is restraint from injury to others, from falsehood, theft, sexual intercourse, the desire to store riches, etc.

(2) Niyama - Niyama means certain religious duties. These religious duties are to be observed with self-restraint. They may be external such as clearness of the body and internal such as to free oneself from subjection to passions. The internal clearness of the mind contains tapas, mantra and bhakti. It is the bearing of all privations of cold and heat, the culture of silence, the study of philosophy, the keeping of fasts, the repetitions of spells etc.

(3) Āsana - They are certain postures and we have discussed this in Hathayoga. Of all the Āsana, padmāsana is the best. Āsana is necessary for the steadiness of the mind.

(4) Prāñyāma - It is the regulation of breath, which means regulation of prāṇa by three ways - recaka, pūraka and kumbhaka, the expulsion of breath is called recaka, the inhalation of breath is called pūraka and the retaining is called kumbhaka. This is
a peculiar breath control science of the Indian yogis. Through this pranayama samadhi can be attained, the senses and the mind are controlled. Because - "Indrajanam mano natho manonathostu maruta" - Hathayoga Pradipika, 29.

(5) Pratyahara - Pratyahara means to see inwardly, to avoid the external world of sense.

(6) Dharana - Dharana means the concentration of the mind to some parts of the body, such as navel, nose, the tip of the tongue the point between the eyebrows, etc.

(7) Dhyana - Dhyana is possible when dharana has been perfected. It is a prolonged stage of one pointed concentration.

(8) Samadhi - The final stage in all the yogas - is mantra, hatha, laya and raja is samadhi. This stage is described as absorption, concentration, fusion of knower and the processes of knowing the object to be known. Samadhi is of two kinds - samprajnata samadhi and a-samprajnata samadhi or nirodha samadhi. In samprajnata samadhi there is consciousness of objects, and in a-samprajnata samadhi there is no consciousness of objects, it is pure vacuity. With such a result the soul finds release after death. This is Kaivalyamukti. This is the aim of sahitya, Vedanta and Yoga philosophy. But the early advaitavadin such as Gaudapada and other yogins who were devoted to the conditioned Brahman were greatly afraid of nirvikalpa - samadhi which is devoid of the triple forms consisting of knower, object known and the process of knowing (Pañcadasa II, 23: GK III, 30). They maintain that aparayoga is the true samadhi. The aparayoga is the sumum (1) bonum of beings, it is beyond dispute and contradiction (Gk IV 2).

Ref: (1) Gaudapada - by T.M.P. Mahadevan pages - 179 - 80.
Rajayoga is a mental culture, but it contains also physical activities and utterance of mantra during dhārana and dhyāna, such a yoga system is meant for jñāni (seeker of knowledge). Here mental culture is more important than bodily activities. Allied to rajayoga there is a tantrik self culture known as Satçaakraśāda. A man attains samādhi (super-conscious stage) when he has awakened the Kundalinī sakti (serpent power) inside his body. Satçaakra-bheda means the piercing of the six chakras muladhāra, svādhīstāna, māṇḍapura, anāhata, viśuddha and ājañī chakra. These chakras are located along the susumna nerve in the spinal cord and situated respectively along anus, sex organ, navel, breast, throat and the head (between the eye brows). The diagram of the six chakra have been shown in our previous pages. A tantrik sādhaka arouses the Kundalinī sakti in the muladhāra chakra by japa and prāṇāyāma and then the sakti by scientific processes of Yogas pierces the six chakras. As this Kundalinī force travels from centre to centre, layer after layer of mind, as it were, opens up, and this universe is perceived by yogī in its fine or causal form. When the Kundalinī reaches the sahasra centre in the brain, the result is the full blaze of illumination the perception of the self. This is the secret of all the Hindu sādhanās. Whatever the processes or modes of worship are, the worshipper shall have to pass through the stages of piercing the chakras. The rousing of the Kundalinī and the piercing of the chakras is common in all the Hindu sādhanās. This piercing of the chakras is inevitable and unavoidable to all the worshippers of the world. Besides Hindu worshippers, others feel it ignorantly. Ecstasy, samādhi, illumination, delight, pure knowledge, light cannot come to a worshipper unless this Kundalinī sakti is aroused in
Swami Vivekananda writes: "Thus the rousing of the Kundalini is the one and only way to attaining Divine Wisdom, super-conscious perception, realization of the spirit. Hindus have definite scientific yoga processes in order to arouse the Kundalini sakti. The rasa, ananda, the bliss which comes out from the unification of Kundalini and Siva in the sahasrara (centre), makes the sadhaka jivanmuktta, free from death and birth. Thus a sadhaka becomes a siddha.

The meditation on the sacred syllable "Om" is the universal method of mental culture in India. It is present in all the higher religions of India. The attainment of samādhi through dhyāna (meditation) is also present in Buddhism. Among the Buddhists, an arhat is one who has attained the state of samādhi, and this samādhi is the sixth of the seven constituents of Bodhi, (bodhiyanga) eighth of the Noble eight-fold path. The preliminary practices of dhyāna are similar to rajayoga and certain yama, niyama, prāpāyāna, āsana and pratyahāra. In dhyāna or meditation there are four successive stages (1): The first dhyāna is a state of joy and gladness born of seclusion, full of reflection and investigation, the meditator having separated himself from all sensuality and sin. (2) The second dhyāna is a state of joy and gladness born of deep tranquillity without reflection and investigation, these being suppressed it is tranquillity of thought, the predominance of intuition. (3) In the third the meditator is patient through gladness and destruction of passion, joyful and conscious aware in his body of that delight which the arhat pronounces, patient recollecting gladness. (4) The fourth dhyāna is purity of equanimity and..."
recollection without sorrow and without joy by the destruction of previous gladness and grief, by the rejection of joy and rejection of sorrow.

The Buddhists have arranged Rūpa-Loka (world with form) into sixteen heavens for those meditators who have attained the four dhyanas. The state of samādhi attained by any of the four dhyanas determines a position in the heavens. Such a heavenly life is possible here and hereafter.

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We have enumerated briefly the different modes of worship under the three groups Kāyika, vācika and mānasika worship. In various modes of worship the same religious emotion and attitude work in man. The modes of worship are coloured by the historical situations, historical changes, taste, temperament and the various circumstances which environ the worshipper.

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Ref: (1) *Nīya Davids - Buddhism*. London 1899. p-175-76.
Ref: (2) *Jñānī Guru* by Nīganananda Saraswati P-23.
Due to historical situation and climate, certain modes of worship occur in certain places. For example, the types of mystical culture of the Occident do not coincide with the mystical culture of the Orient, though the goal of both the cultures is the same. The mystical culture of the Occident are allied in nature. There is a strong similarity between rājyoga, satcchakrabheda and the Buddhist dhyānas. The art, civilization, aesthetic sense, etc. of a particular place influence the growth of a particular mode of worship. A particular cult takes up a particular mode of worship because it finds in such a mode, a certain amount of joy and comfort. Moreover, a cult takes up a particular mode of worship for its self-preservation and self-expression. We call a person Hindu or Muhammadan as he follows the modes of worship performed by his respective cult. It is the modes of worship which are responsible for the growth of different sects and cults. The modes, sects and cults are many and various but the object of worship at the highest level of culture is always the same among the cults. It is the communion or unification with the deity. Towards this particular goal humanity has progressed from time immemorial. In another way the goal can be expressed as the struggle for a better life, and humanity has struggled to achieve this ideal through the various modes of worship.

Certain modes of worship remain at a certain stage of progress with the progress of culture and civilization and also change their nature with the change of culture. The typical yoga of India belongs to India only and the climate and the civilization of India have helped its growth in various ways. We have seen how human sacrifice changed into self-sacrifice and
prayer for gifts changed into prayer for sublimation of the self. Tantrik culture with its strength and vigour no longer exists in India, but it still survives in all the Hindu modes of worship in different ways and forms.

The influence of prophets and seers on various modes of worship and cult is very great. For example, Muhammad turned towards Kaaba during prayer. Following the prophet all the Muslims turn towards Kaaba during prayer even to-day. It is the natural mass-psychology to follow the prophet. When certain modes of worship become very stiff and difficult for the general mass, people resort to easier methods of worship. The sahaja pantha of the Vaisnavas is the easy method than the Raganuga bhakti and madhuryya ras. The Vedantic culture was not easy to the general mass of the Indians; hence people resorted to puja through bodily activities. The superiority of mental culture has been shown by Sri Krishna in the Gita (7th Ch. 17th Sloka) that Jñāna bhakta (one who worship through knowledge) is the best sādhu (worshipper) among all other worshippers. Again he says in (17th Ch. 17th Sloka) that worship through bodily activities, speech or mental culture can be sātvika or attain divinity if they are done without hankering after fruits. Worship through bodily activities, speech or mental culture, all aim at the same goal if they are done for Divine purpose and with self-abnegation. Taste and temperament of the worshippers give colour to various modes of worship. These are innumerable modes of worship in which the bodily, verbal and mental activities go together but one may be more prominent than another. The Hindus cannot perform any pūja (worship) without any mantra (speech with powers). Mantra is present in bhaktiyoga, rājayoga, hathayoga and in almost all forms of worship, but in some cases mantras
are more prominent and in others they are less prominent. Again, worship is a relation which is to be established between the subject and the object, hence it cannot be without activity or Karma. What is known as mental activity is connected with bodily activities because mind and body correspond to one another. Moreover, psychosis has a corresponding neurosis in the brain. Even respiration can be called a kind of karma or activity and people cannot live without karma. The three groups have been made according to their nature and prominence but not according to the aim or goal which the modes try to realise. The groups have been made according to the taste and temperament of the worshippers but not according to the superiority or inferiority of one group with the other. The aims to be realised by bodily activities or by mental culture are the same. The aim of the Vaisnavas is unification with Bhagavat and the aim of the jñānis is the unification with Brahma. There is no difference between Bhagavat and Brahma, and there is no difference between Prabhupāda and Brahmānanda. It is a sort of difference in non-difference and the same deity has become two by the taste and temperament of the worshippers and has appeared in worldly modes of worship as Jñāna and Bhakti. The object is always the same, and by different modes the worshippers want to reach the same object and to realise the same goal in life. The modes of worship are the various types of relations between the subject and the object, between the worshippers and the objects of worship. The objects are many but in higher religions they merge into one monothestic God, and the subjects though many, are all the same in realising the same aim in life, i.e., the unification with the deity. The different modes of worship in high cultures unite themselves. The spiritual restoration of India
cultures of India are same, whether the worshipper is a rāja or a Buddhists. A true mystic forgets the external world, reaches a particular stage similar to the bhāvas of the Vaiṣṇavas. A Muslim prayer is the same as the prayer done by a Christian or by a Hindu during the time of stotra pāthā (reading the religious hymns).

The transfer from one mode of worship to another mode is also found in various ways of worship. The use of rosaries was first invented in India, and then it was transferred to Tibet, Japan, Arabia and lastly to Gana. Some modes of worship have been transferred from the Muslims to the Christians. In Buddhist innumerable instances of the transference of Vedic culture are found.

Some modes of worship are mean and barbarous in the light of present culture. The use of drugs, self-mortification, various dances may be considered as barbarous, but when they were performed, they were not considered so by the respective cults. They are attempts for the unification with the deity and we must call them innocent because at that time the modes of culture and civilization were of the above nature. Wine and woman are materials used in Śaṅkara culture and in Sahāja pāthā we find Nāyikā saṅbhār. But we should remember that wine and woman have been used as means and not as an end. The end is the unification with the deity.

Lastly, we should remember another point in this connection, namely - "the necessity of worship". The necessity of worship is another way of explaining the aim of worship. The worshippers of all the religions have their respective ideas of life, here and hereafter. Worship also aims at such ideas. Such ideas are known as the salvation of the soul, here and hereafter. This we propose to discuss in another Chapter.